/39 cont./

231 rafters of the smoke vent, and, if he suddenly shot down and raced around us like a wild animal, he was quickly chased back to his observation post, where he looked down, his head bent inquisitively and his beak open. /40/ Sometimes one of the little mice 224 [262] so busily active at night came spying about and, if it did not scamper away in time, was shot with a child's arrow and brought 136 to the women as a roast. Almost constant guests were large black-white striped bees, which, like a butterfly that now and then fluttered into the entrance, would calmly let themselves be seized and put aside. On a hot noonday I often had the feeling of sitting in the midst of a beehive filled with buzzing and droning.

123 [342] It was at this hour on the third day that I fled from the bees and flies to Palcko's large house and entered it for the first time. It was wonderfully cool and comfortable in there and no annoying insects. Only ants laden with grains of flour marched 519 [574] [352] down their street to the mandioca pestle. The men were swinging in the hammocks, their chief occupation at home, and after I had sat a while, for the sake of politeness, on the stool of honor, which was as high as a cigar box, I soon followed their example.

342 One had the feeling of being in a huge beehive, fortunately without the bees. The ground plan was almost circular with a diameter of 15 meters; two mighty posts standing nine meters high and three and a half meters apart, supported in the center the huge straw dome, the framework of which consisted of horizontal bamboo rings and over these vertical poles bent upward toward the vent. It was smoke-blackened, glistening like tar. The walling all around, above which it rose, a tightly closed ring of posts one and a half meters high, interrupted only by two door entrances opposite each other, which were much [352] too low for me. From the wall towards the interior, in the direction of the radii, the hammocks were stretched, fastened/ on either end to particularly strong posts, so that the outer space 353 was divided into a number of rooms, albeit open. The large center space around the main posts and under the vent, which

/69 cont./

276 in his mouth and light. The smoke was inhaled. They even smoked my heavy black tobacco in the same manner and in the same size, and they tolerated it without difficulty, although theirs was light as straw.

•517 Not a sound came from the houses; the plaiting had been pushed in front of the entrance. Were the women not lying awake in the hammocks? The two araras, who during the day were in the habit of cawing from the roof poles, were asleep on a partly withered palm. No insects were annoying us. For two or three hours we sat under the star-studded dome of the heavens, surrounded all around by the dark mass of the woods. The smallest cloud that rose anywhere was observed and became the subject of a discussion about where from and where to. As soon as an animal sound became audible in the woods, everyone would be silent for a moment, waiting to see whether it was repeated, and then they would whisper to each other "a tapir," "an armadillo," or the like, while one man half mechanically whistled in imitation of the animal cry. There was also no lack of involuntary sounds. Sucking sounds with saliva, belching, or breaking wind was not restrained. Balalŕ nem, nihil humani a me alienum puto. But the moment someone behaved too badly, there immediately followed, as a direct reflex movement of all the colleagues, a brief violent spitting to one side, without an interruption in the conversation. To be sure, if there were a repetition, Tamayaua or Paleko would mutter something that seemed to mean, "Confound it, we have a guest, after all," and the culprit would lose himself in the shadows six paces away. It was very patriarchal.

823 We discussed in detail the subject most important for me,
829 the geography of the Kulisehu. The river was drawn in the sand, the tribes were enumerated and designated with maize kernels. Thus I gradually learned to understand the correct relationship of the Kulisehu and Kuluëne and learned that the main body of the Nahuquá tribes, each of which was designated by a special
829 name, lived on the Kuluëne. All people were either good,
577 "kíra," or bad, "kurípa." The distinction was made chiefly,

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well-meaning advice that I should pluck it out. The lashes removed so radically would not by any means grow scantily, as is proved by the magnificent lashes of the "docile" Indians. /Pl. XIV appears here./ /177/ Moreover, the grooming of the beard was by far the most neglected, and thus the custom of removing the hair probably did not start with it.

Regarding the pubic hair, which only the Suyá men did not remove, whereas their absolutely naked women did, one can expect the rather coarsely naïve natives to regard its presence as particularly ugly. Yet it is scarcely satisfactory to assume that it is only man's innate pleasure in a smooth skin which has prompted the unclothed native to carry on such energetic destructive warfare against all body hair. There is no lack of reasons why it often seems annoying. People say that even insects which are not eaten as lice are get into the beard, underarm, and pubic hair and mat it down, just as in our case bees in particular became entangled there; people remember the tubercles and blisters on perspiring skin, which are doubly sensitive in hair, the uncleanness caused by blood and dirt, the convenience of attack for underbrush as well as for the pugnacity of one's fellow men, and thus they find many situations in which the body hair of a naked person may cause more annoyance than pleasure. On the other hand, the pastime and enjoyment which plucking the hair and working over the bodies with small implements provide people in lazy hours must also be given their due. Finally, it is perhaps not entirely irrelevant that hair and feathers are regarded as a sort of plant growth. The word for hair and feather among the Bakairí, and probably also in other languages, was originally the same as forest, and the concepts are basically related, regardless of whether the vegetative was taken from the corporeal, or vice versa. Hair and plants grow; they are also cleared away, at least the short weeds.

I should like to put foremost, however, a simple motive operating daily. Just as skin and hair belong together, I am thinking, in association with the custom of plucking, of a connection with the other custom of body painting, of cosmetics, which Joest maintains is older than bathing. For the painting of

[Text Continues on P. 164]